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Romanian and Yugoslav parts, Romanian and Serbian are the official languages and official Romanian and Serbo-Croatian names, respectively, have been implemented. Assimilation of ethnic minorities by the nation state has started in all three countries. Around 1950 (the third map) the Yugoslav part of the Banat has lost almost all of its German population and the Serbian population component is significantly larger than before WWII. In the Romanian part the Romanian population share has also increased, but Germans are still present in a large number. In the last map (around 1990) we can see that toponymy has not changed significantly and the German minority has heavily declined in the Romanian part. Assimilation of other ethnic minorities by the state nations has continued and urban centres have strongly gained inhabitants at the expense of rural regions.

The accompanying text serves as a handbook for the correct interpretation of the data offered by the maps. Although they form a whole, the maps and the extensive text can also be used separately and for various purposes. The bibliography, which includes several hundred en-

tries, can make a book in its own right, being of an inestimable value for historians, ethnologists, anthropologists, sociologists and geographers interested in this region.

*Development of Ethnic Structure in the Banat 1890–1992* is meant to serve as a working tool in describing the spatial distribution of the population and to “facilitate an explanation of ethnic interactive processes and an analysis of complex regional, sub-regional and local perspectives”. The text problematizes the interdependence between spatial distinctions of ethnic groups and other aspects that fall into the areas of linguistics, ethnology, minority and regional research, analyzing everything from an interdisciplinary point of view.

The Banat, a stable entity among the historic landscapes of eastern and central Europe, lately perceived as a cross-border historic regional identity, has aroused the interest of many researchers. However, this composite and extremely interesting multicultural situation has never been described in detail and evaluated at a larger scale. The present publication is the first extensive scientific study which does it.

*DEVELOPING CULTURAL IDENTITY IN THE BALKANS: CONVERGENCE VS. DIVERGENCE*, EDs.

RAYMOND DETREZ & PIETER PLAS. *MULTIPLE EUROPEs* VOL. 34. BRUSSELS:

PETER LANG VERLAGSGRUPPE, 2005. Pp. 239.

*Reviewed by* Marija Vučković

This volume comprises a collection of contributions presented at the international conference *Developing Cultural Identity in the Balkans: Convergence vs. Divergence*, held on 12 and 13 December 2003 in Ghent. The conference was organized by the Centre for Southeast European Studies at Ghent University.

The editors' *Introduction* opens this collection by giving a brief background to the subject. Detrez and Plas outlined convergent and divergent tendencies in

the development of common Balkan cultural identity, placing great emphasis on the processual nature of the main concepts (such as convergence, divergence and identity) and on the danger of their explicit or implicit essentialization. Summing up the results of previous research in the interdisciplinary domain of Balkan studies, the editors argue that linguistics in particular may offer conceptual and methodological tools for defining and analyzing cultural identity in the Balkans.

The contributions presented share an interest in the convergence-divergence dialectic of identity formation in the Balkans, underlining the significant role of ideology in this dialectic. The book's structure ranges from papers concerned with language ideology and multiple identities at the local, everyday level (Part I) to 'top-down' approaches mainly dealing with constructions of national ideologies on the official and institutional macro level (Part II).

Part I, entitled *Language, Society, Locality and Everyday Culture: Multioptional Identity across Time*, begins with the paper *From Orientalism to Democracy and Back Again. Turkish in the Balkans and in Balkan Languages*, in which Victor A. Friedman examines the symbolic role of Turkisms (and Turkish) in various processes of identity formation in the Balkans over the last two centuries. Under the Ottomans, Turkish connoted prestige, Muslim identity and urban sophistication. Friedman shows that since then the treatment of the lexis that entered the Balkan languages via Turkish has varied according to circumstances. It has been marginalized as well as encouraged during the standardization of Balkan languages (that generally go hand in hand with nation-building and nation-state formation). The use of Turkisms in formal contexts (such as the press) becomes a marker of 'democracy' in some Balkan countries that experienced the political transitions of the 1990s. In the ethnically mixed Gora region (SW Kosovo) Turkish serves as a neutral device for/means of negotiating social and ethnic relations.

Christian Voss's contribution *Linguistic Divergence and (Re)Convergence within the Macedonian Standard/Dialect Continuum* elucidates, from a diachronic perspective, divergent and convergent identity formation of the Slavic-speaking minority in Northern Greece within the context of general historical, political

and linguistic changes in the cross-border region of Vardar and Aegean Macedonia. Close attention is paid to individual speech strategies observed as linguistic divergence (hybridization and code-mixing) or convergence (linguistic purism). The author came to the conclusion that due to migrations, open borders and global ethnic networks "linguistic roofing and linguistic competence have become a highly personalized and individual affair".

Tanja Petrović, in her article *The Serbs of Bela Krajina between Local and National Identity*, attempts to trace the ways in which members of the Serbian local community in Slovenia adopt ideological concepts from above/outside, in order to interpret their own (everyday) life, social structure, value orientations and identity strategies. She also highlights the fact that the community members produce inconsistent, at times even contradictory voices in which different language ideologies coexist and compete with each other, reflecting the tension between 'local' and 'national'.

In the paper *Alien by Default. The Identity of the Turks of Bulgaria at Home and in Immigration* Magdalena Elchinova examines the shift, induced by an assimilation campaign known as 'Revival Process' in Bulgaria (1984-89), in the identity strategies of Bulgarian-born Turks, observed as 'Others' both in Bulgaria and in immigration in Turkey. Her research reveals that although the ethnicity is intensified at the local level under the influence of official ideology, other identity markers such as family model, kinship, gender, religious system and local affiliation are still significant in their in-group identity construction and also in inter-group relations.

Nada Alaica's contribution *A Mixing of Cultural Identities. The Croatian Borderlands in the Nineteenth Century* explores the common cultural identity of the Orthodox and Roman Catholic popula-

tions in the Habsburg Military Frontier in the 19th century. She points out that *krajišnik* (frontier man) self-identification was formed on the basis of shared military obligations that shaped their distinguishing lifestyle and unique socio-economic position. In the same way, the principal opposition *krajišnik*: *paor* (peasant), perceived as such by *krajišniks*, did not include ethno-confessional factors: it was also founded on socioeconomic differences.

In the article *Christian and Muslim Converts from the Balkans in Early Modern Venice. Patterns of Social and Cultural Mobility and Identities*, Georgios Plakotos analyzes depositions of Balkan immigrants, predominantly mercenaries, given in Venetian ecclesiastic institutions during the procedure of their (re)conversion to Catholicism. These narratives, that contain accounts of their past and motives for conversion, demonstrate a continual shift from one religion to another, the pragmatic nature of multiple identities as well as strategies of narrative adaptation (in both form and content) to the context of inquisitorial procedure. Various social networks established among the Balkan immigrants in Venice (that represented a strategy for survival in a new and unfamiliar environment) may be understood as an expression of shared 'Balkan identity'.

Julia G. Krivoruchko's paper *A Case of Divergent Convergence. The Cultural Identity of Romaniote Jewry* introduces Part II of the collection entitled *The Nations, Ideology and Identity: Perspectives on Convergence and Divergence from Political, Literary and Cultural History*. It represents a reconstruction of Romaniotes' identity formation from the early Byzantine period up to now. They were influenced by the culture of the Greek Orthodox majority (which led to a language shift to Greek) and also by Italian and Iberian Jewish immigrants. The author considers other elements that entered the repertoire

of Romaniote customs to be 'religious or cultural Balkanisms' rather than 'Christian' or 'Greek'. Cultural homogenization of various Jewish communities, as a process of convergence, took place in Greece after World War Two. By the end of this process, unique Romaniote identity was replaced by broader identity of Greek Jewry.

In his article *The Bulgarian-Macedonian Divergence. An Attempted Elucidation*, Bernard Lory discusses one of the most complex and divisive (for the parties concerned) issue of Balkan history: development of Bulgarian-Macedonian relations during the 19th and 20th centuries. Lory presents the geographer's and historian's view on the topic and (re-)examines not only the arguments deployed by both parties, but also the same aspects of the issue "that have been hitherto confined to the shadowy margins of the great debate".

Basil C. Gounaris's contribution *Constructing and Deconstructing a Common Balkan Past in Nineteen-Century Greece* deals with the correlation between, on the one hand, Greek attitudes to the questions of identity (or origin) and of nation-state formation (both their own and of other Balkan communities) and, on the other, Greek construction of national history and tradition. Gounaris documents the view that the adjustment to the focus of Greek history from Hellenic past to Byzantium was in accord with the political expediencies of the time, which has given rise to divergent development of modern Greek national ideology.

In her paper *Convergences and Divergences in Nationalism through the Albanian Example* Nathalie Clayer argues that articulation of national ideology is neither monolithic nor is it always structured around divergences and oppositions vis-à-vis other ethnic-national groups. Her research on the development of Albanian nationalism shows how the construction of Albanian national identity has em-

braced diverse discourses, due to fact that other identities – social, political, regional, generational and religious above all – have exerted a considerable influence on that process. Convergence of national projects relating to different communities is to be seen in common elements and patterns of nation building as well as in hybrid or multiple identity constructs.

Boyko Penchev's article *Tsarigrad/Istanbul and the Spatial Construction of Bulgarian National Identity in the 1860s and 1870s* is concerned with the role of Istanbul "as a spatial node, generating different political projects" and identification strategies in the Bulgarian Revival period: being the city with the largest Bulgarian

urban population, Istanbul was perceived as an ethnically and culturally heterogeneous "space of structural homelessness", opposed to the emerging construction of the pure, homogenous 'Homeland', or alternatively, as the political and symbolical centre of the Bulgarian nation.

Aiming to illuminate the complex and provocative issue of diverse processes of ethno-cultural interaction and identity formation in the Balkans, this collection of papers shows different disciplinary approaches (such as linguistics, anthropology, political, cultural and literary history), with noticeably blurred disciplinary boundaries.

JOHN R. LAMPE, *BALKANS INTO SOUTHEASTERN EUROPE: A CENTURY OF WAR AND TRANSITION*. NEW YORK: PALGRAVE MACMILLAN, 2006. PP. 338.

*Reviewed by Aleksandra Kolaković*

John Lampe, Professor of History at the University of Maryland, puts up in this book a picture of twentieth-century political, social, economic and cultural developments in the Balkans, relying on his previous research into the region (e.g. *Balkan Economic History 1550-1950: From Imperial Borderlands to Developing Nations*; *Yugoslavia as History: Twice There Was a Country* and *Ideologies and National Identities: The Case of 20th-Century Southeastern Europe*). In dealing with the events in Greece, Albania, former Yugoslavia, Bulgaria and Romania, he devotes most of his attention to war and post-war periods or frequent changes the region has undergone, as such transitions have been influential in the process of accepting or rejecting different European ideologies, institutions and interventions.

The book is divided into eight thematically and chronologically organized chapters: 1. *Balkan States and Borderlands before the Balkan Wars*; 2. *Balkan Wars, First World War, Postwar settlements,*

*1912-1922*; 3. *Struggling with Liberal and National Transitions in the 1920s*; 4. *Illiberal Directions during the Depression Decade*; 5. *World War, Civil War, and the Communist Advantage*; 6. *Communist and Cold War Transitions, 1945-1963*; 7. *Continuity and Contradictions, 1964-1989*, and 8. *War and Transitions since 1989*, and each chapter is enriched with descriptive maps and tables showing text-related statistical data. The book is equipped with an index, and a selective but very useful bibliography, which is thematically arranged: *Balkans to 1918 and Beyond*, *Interwar Parties and Politics*, *Second World War, Transitions before and after 1989*, *National Identities, Societies, and Cultural Politics*, *Southeastern Europe 1945-1989* and *Southeastern Europe since 1989*.

This comparative study seeks to identify and explain the problems affecting the whole region and significantly influencing both intra-Balkan relations and the relations of the Balkan countries with the great powers. In the introductory chapter,